b. education (1928) Department.

Ms SERIES.

G.O. No. 864

DATED 25-4-1928

[Despatch Abstract.]

LEGISLATIVE COUNCIL: St.Aloysius College, Mangalore
Conversion of a Hindu Student - Papers - Recorded.

Starred question.

6-12-1957 Council Office

Mr. [illegible] Agarwal.

The [illegible] (Education) Dept.

1090. Will the hon. the Minister for Education and Local Self-Government be pleased to state

(a) whether he is aware, ~~if not, he will be pleased to call for the information,~~ of the recent conversion to the Catholic religion of a Hindu student reading in the St. Aloysius College, [illegible] aged about 18 years 3 months by the instrumentality of the College authorities and of a Professor of the said College;

(b) whether the boy's older brother, who is a teacher in the same college who stands in loco parentis to the boy refused permission to see the boy;

(c) whether the conversion took place without permitting the said brother or parents of the boy to have access to the boy before the conversion was effected;

(d) whether the Government can withdraw or approve of such proselytisation by [illegible] ities or teachers in charge of educational institutions getting grant from the Government; and

(e) what steps the Government propose to take to prevent proselytisation by the authorities of the College in future or by similar institutions?

Mr. K.R. Karant.

The Law (Education) Dept.

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(d) whether the Government countenance or approve of such proselytisation by the authorities of its schools in charge of educational institutions getting grant from the Government; and

(e) what steps the Government propose to take to prevent proselytisation by the authorities of the College in question or by similar institutions?

(d) and (e)

It is the settled policy of the Govt not to interfere with the religious instruction imparted in aided institutic or with the religious activities of Missions maintaining educational institutions.

14/10

15.10.57

3155 C

Memo 3155 C1/572/17

L. C. Question

No. 1067 - Alleged Conversion of a Hindu Student of St. Aloysius' College Mangalore to Catholicism

A copy of the proceedings of the Legislative Council connected with the Question No 1067 asked by Mr. K. R. Kaveri M.L.C. on the above subject is forwarded to the D. P. I. He is requested to submit a full report to Govt. on the points raised in clauses (a) to (c) of the question.

D/12/17 1/11

11/11/17 2/11/17

Council Office.
19-12-27.

Starred Question.

Mr. K. R. Karant.

The Law (Education) Department.

*1564. Will the Hon. the Minister for Education and Local Self-Government be pleased to state:

(a) whether he has received the information with regard to the alleged proselytization in the St. Aloysius College, Mangalore (vide my supplemental question to question No. 1067 dated 2nd November 1927);

(b) what further steps do the Government propose to take in the matter;

(c) considering that proselytization of students in Educational Institutions through the instrumentality of persons in charge of such institutions is unjust and is a misuse of the trust imposed by the parents in such persons and also considering that it will lead to communal rancour and bitterness, what objections have Government to include a provision in the Grant-in-aid Code, ~~now under revision~~, prohibiting ~~such~~ proselytisation, ~~(a provision~~ similar to the one against political agitation contained in rule 2 of the present Grant-in-aid Code?

vad.

LAW (EDUCATION) DEPARTMENT.

192 *Registered* 192

Legislative Council question - Conversion of a student of the St. Aloysius' College, Mangalore.

R.O.C. No. 2379 D/27

Station Madras, *Dated the* 16th February 1928.

From (Name) R.G. Grieve, Esq., M.A., F.R.G.S.,

(Designation) Ag. Director of Public Instruction,

To The Secretary to the Government of Madras,

Law (Education) Department.

Sir,

With reference to Government memorandum No. 3155 C- dated 5-12-27 enclosing a copy of Legislative Council question No. 1067 asked by Mr. K.R. Karant, M.L.C., and memorandum No.3155 C/27-3, dated 16th January 1928 enclos a copy of Legislative Council question No. 1564 asked by the Honourable Member referred to above regarding the con version of a Hindu student of the St. Aloysius' College, Mangalore to Catholicism, I have the honour to enclose he with copies of letters from the brother of the boy in question, from the boy to his brother, letters from the Principal of the St. Aloysius' college, Mangalore, No.165 dated 7th February 1928 and No. 155/27-28 dated 24th

Dirven. The

ne letter published in the Konkni Dirven dated 16th January .928 also appeared in the "Hindu" dated 30th January 1928.

2. I understand from the Principal of the College, hat as far as he knows, the letter which the boy sent to he Press contained a perfectly true account of what occurred. e also assures me that the fathers make no attempt at roselytising, which is borne out by the fact that this was he first case of conversion of a student for almost fifty ears.

3. Regarding clause (a) of question No.1067, the hrase "by the active instrumentality of the College authori- ies" appears to be quite unjustified, and even as regards he professor the word "instrumentality" rather implies that ressure was brought on the student by the professor, whereas n fact it seems to have been the student who persuaded the rofessor to give him instruction.

Clause (b) of the question implies that the boy was hidden way by the College authorities, whereas in point of fact he ad gone to the church and had asked the Father not to let his rother know where he had gone.

Clause (c) of the question is answered by the boy in his etter to the Press.

I may emphasise that the initiative all along came from he boy, and not from the Fathers, and Government can hardly ake steps to prevent any individual from voluntarily changing is belief.

4. As for clause (c) of question No. 1564, I would invite our attention to rule 9 of the Madras Educational Rules and o Rule 1 of the Grant-in-Aid Code which bear reference to he question at issue, and to state that the insertion of a lause in the Grant-in-Aid Code as contemplated in clause(c) f the question will be in direct contravention of the existing provision of rule 1 of the Grant-in-Aid Code. Proselytisation cannot be treated in the same way as political agitation, since the latter may affect the stability of Government whereas the former is outside the purview of Government. A man may change his religion without in any way becoming a worse citizen.

I am of opinion that it would be thoroughly unsound in every way to insert such a provision in the Grant-in-Aid Code.

I have the honour to be,

Sir,

Your most obedient servant,

H. J. Saunders 17/2

for Director of Public Instruction.

from the family that has loved me so much. But nothing can withhold me, that I am, I think called to our Lord. Thus then I have resolved to renounce the joys of the world, to seek those of Heaven. Requesting you again not to be put out by this sudden change in me and not to cease to love me as your brother, I conclude to tell you the rest personally on Monday.

Copy of letter No.165/27-28 dated 7th February 1928 from the Principal, St. Aloysius' College, Mangalore to the District Educational Officer, S. Kanara.

"With reference to your communication R.O.C. No.108/28, dated 1st February 1928, I have the honour to inform you that I am not in a position to give a more explicit answer to clauses (b) and (c) of your letter than the one already submitted. All my information has come from the student concerned, B.Shiva Rao, who on being asked again by me has referred me to his published letter stating that it is a perfectly accurate and truthful account of the facts connected with his conversion".

Copy of letter No.155/27-28 dated 24th January 1928 from the Principal, St. Aloysius' College, Mangalore, to the District Educational Officer, South Kanara, Mangalore.

With reference to your communication R.C. No. 108/28 dated 18th January 1928, I have the honour to submit two publications relating to the conversion of B. Shiva Rao, a stud of this College. Enclosure No.1 contains an answer to the three questions preposed in your letter. It is a perfectly accurate and truthful account of the facts that led to the conversion of B. Shiva Rao and it is written by himself of

.. . ... itive.

(True Copy).

H O Saunders 1/2

For Director of Public Instruction.

May I request you, to publish this letter, in which I give a short account of the facts that led to my reception in the Catholic fold on 31st July, 1927? All this time a good deal has been said about me in protest meetings as well as in newspapers. There was even an interpellation in the Madras Legislative Council. So far as I could see, some approved of the bold step I had taken, while others misinterpreted my action altogether, and attributed to me motives which never crossed my mind. When some of my Hindu well-wishers came to see me, I told them in all simplicity that I had taken the step freely and out of full conviction. Nevertheless, it is pretty evident from what has been said in protest meetings that my word was not believed. At the time, I thought it best not to write to the papers, for, so bitter were the feelings created by my change of religion, that I felt I had little chance of obtaining a fair hearing. Now that the agitation has more or less subsided, it would seem to me that a personal statement from me may serve the useful purpose of enlightening those of my friends who have been misinformed about my conversion.

About six years ago I was brought to the St. Aloysius' College, by my brother who was employed there as a teacher. For some reason or other I could not obtain admission to the school on the first day. My brother left me in company with some of his Catholic pupils, who showed me round the College, and took me to the beautifully painted Chapel. It was there that I first felt a sort of desire to know something of the Catholic religion. To get rid of this longing which at the time I thought was bad, I made it a point to be more faithful than usual, in the performance of the duties commanded by the religion of my forefathers. Also I applied myself to my class studies with my longing to know something of the Catholic religion grew stronger. During this time, there was a Catholic boy who was a friend of mine, and I used to speak to him about his religion. Since I was very faithful to my Hindu religious duties, he must have wondered why on earth, I was speaking to him about the Catholic Religion. Besides this the Catholic environment of the College and the simple, self-sacrificing lives of its teachers had a very impressive effect on me. In this way three years passed. By the time I had finished my course in the VI Form, I had acquired a fair knowledge of the teachings of the Catholic religion, and I decided to embrace it.

But there was the great difficulty of informing my parents. I knew that the step would cause them great distress. At the same time I felt that I could not give up my design, if my conscience was to be at rest. In this way I struggled on—God knows with what pain—for two more years. At last I made up my mind to approach Rev. Fr. D. Ferroli S. J., my Mathematics Professor. On three different occasions I sent the peon to call him down from his room, but when we were actually together, some how or other I could not make a clear breast of my feelings and convictions. I only spoke to him about my studies and went away. Finally, I sent him a letter in which I communicated to him my desire. As a result we arranged to have talks about Religion on holidays. In about a month and a half I received the necessary amount of instruction, after which I entreated him to be received into the Church and the event took place on the 31st of July.

I should have informed my parents of the step I was going to take. It was a matter to which I gave much thought. Kind Fr. Ferroli volunteered to take upon himself the task of informing my brother some time before the event. However I entreated him not to do so;

because, although on the one hand, following the voice of my conscience I had decided to embrace the Catholic faith, yet, on the other, I was perfectly sure that my parents would do all in their power to prevent it causing thereby unnecessary pain and distress both to themselves and to me. Still, on the eve of my Baptism I wrote a letter to my brother, and requested Fr. Ferroli to hand it over to him on the same day. In the meantime I went to the Seminary Church, after entreating Fr. Ferroli not to let my brother know, where I had gone. Perhaps it would have been better, if I had seen my brother that day. But judging from the events that followed and the way in which my conduct has been totally misinterpreted, even after I had spoken to my Hindu friends, may it not be concluded that the step I took was after all the most prudent one? It may be that I erred in not informing my parents well in time. This is a point on which different opinions may arise. Anyhow it did appear to me as the only way to attain the fulfilment of my longings.

As to the step I have taken, I have no regret at all. I felt that it was necessary, if my conscience was to be at peace, and now that I have done so, I feel perfectly happy. I can only be sorry that what has brought to my soul joy and contentment should have been the occasion of much pain and distress to my dear parents and brothers and those that are near and dear to me.

IGNATIUS D. SHIVA RAU.

An Appeal for the proposed Milagres High School, Kallianpur

DEAR SIR,

For a long time the need of a High School at Kallianpur has been strongly felt and that need is growing keener every day. After Mangalore, this is the most populous and important centre of Catholic life and activity. It has in its close neighbourhood Udipi, Udyavar, Thottam, Giri, Barkur and Airodi. It is very deplorable to see how our Catholics here are getting impoverished day by day for want of openings and opportunities. The community is growing, and the few lands that are in their hands are fully occupied and they have no room for expansion. The only outlet is Bombay, where, being so ill-equipped in the matter of education, they can only serve as table-boys, cooks, waiters or do only such like menial service. For want of a proper education our community is gradually being ruined.

The only way of improving the state of our people and of strengthening our community here is to start a High School. Is it not a matter for regret that outside Mangalore there is not a single Catholic High School? Encouraged by our well-wishers, we have taken up in earnest this scheme of raising the present incomplete Secondary School at Kallianpur to a High School. As this is a matter affecting our whole community, we look for support from all Catholics of Kanara. Our Catholics are most generous in responding to appeals for building churches. We are sure that our educated brethren realise that good Catholic education is as important as the building of churches—the need for Catholic education being greater here on account of the influence of the schismatics.

We, therefore, earnestly appeal to your generosity to help us to make this project a real success.

Application has already been made to the Director of Public Instruction for sanction to start the IV Form from the next scholastic year, and we hope to open it in June.

Contributions may be sent to Rev. Fr. P. Saldanha, Treasurer, Milagres High School Fund, Kallianpur, South Kanara.

Yours sincerely,

New Year's Day, 1928.

D. LEWIS.
(Rev.) P. SALDANHA.
Joint Secretaries

[We are glad to read the above Appeal and we fully endorse every statement made therein. We rejoice that the scheme for developing the existing

Political Progress and Religious Reaction

The placid waters of Mangalorean life have been recently stirred to their depths by the action of a young man, who following the instincts of a sincere soul chose to enter the fold of the Catholic Church. We have deliberately refrained from commenting on this topic hitherto, because we were aware that any words of ours at the time would have only served to add fuel to the fire, and to generate more heat than light. But now that time, the great healer, has to some extent assuaged passions and cooled the fires of controversy, we would like to say somewhat on the subject.

As regards the young man's action, so far as it concerns himself, that is a sacred subject which is between him and his God only, and on which we would be the last to intrude. But as regards the effect it has had on Mangalorean public opinion, we may be permitted to have our say. In so doing we are not out to rake up the ashes of controversy, to hold a brief for the College Fathers, or to exasperate those who honestly believe that the student in question did not do the right thing in abandoning the religion of his fathers. But we would like to examine, as dispassionately as we can, some of the statements that have appeared both in English and in the Vernacular in the press of our native town.

The writers in the vernacular press naturally lay stress on the facts that the young man has lost caste. They are not very much concerned with the spiritual changes, the changes in outlook on life and the problems of life that are inevitably bound up with the change of religion. They are only concerned with the so called degradation that the young man has achieved. To our Swarajist friends who believe that India is fit for home-rule, and who also believe with Mahatma Gandhi that the removal of the sense of caste superiority is an essential pre-requisite for the attainment of Swaraj, we make a present of this astounding fact, that the leaders of opinion in our vernacular press still maintain as in the days of the mythical Manu, that there is a higher and lower caste, that to abandon one's caste is to court pollution and degradation.

The writers in English, however, are more careful. They do not harp on the string of loss of caste. But they virtually accuse the College Fathers of being wolves in sheep's clothing. They say, " Here is a body of men whom we praise and honour. They have left their home and their homeland. They have made and are making enormous sacrifices. We are glad and we are grateful that they give our children the benefits of a sound and liberal education, so far as the education, required by the University of Madras can be said to be sound and liberal. But surely we did not think that they would make our children give up their ancient faith and follow that of their masters."

These critics know that the College Fathers are men who have consecrated themselves to the task of education, because they are moved thereto by their inmost religious convictions. And when they find that one of their pupils, of his own accord, without any suggestion from their own part, being moved by the spirit, asks to be admitted into that religion which is the motor-force of all their own life-work, how can they refuse admission without being dishonest to themselves and to their own faith ? On the other hand, if they had acted as their critics would want them to act, would they not stand self-convicted of intellectual dishonesty, of believing their own religion to be true and yet refusing admission to one that seeks to enter it ?

As a matter of fact, hundreds and thousands of Hindus have passed through the portals of the College. How many of them have ever complained or even mentioned casually that the College Fathers had in the least deviated from their rule of strict neutrality in religious matters in dealing with non-

Catholic pupils? In every instance where there have been conversions through the College—unfortunately they have been too few—the fact is that the initiative has proceeded not from the Fathers but from the convert. In fact, the present instance is also the *first* instance of a pupil of the College *as pupil* seeking admission to the Church and this when the College has been established for the last 47 years. If the College Fathers intended to use the College as a proselytizing medium, it must be admitted that they have met with amazing ill-success.

Others there are who ask why could not the parents of the pupil have been informed of the affair before the last step was taken; Granting that the young man was sincere, what harm would have happened if his parents had known of the impending step? As a matter of fact, it was the convert himself that insisted on secrecy being preserved to the last moment in this affair, for he knew that if his intentions were known, he would have been removed from the College and sent to the country to rusticate, and his further education would have been put an end to. In fact, those who accuse the College Fathers of preserving secrecy know very well that, if secrecy were not preserved, the student would not have been a Christian to-day. Further, his attitude in this affair of secrecy has been more than justified by after events. If there has been so much agitation and accusation after the event, how much more would there have been, if it were noised abroad that a Hindu student of the College was going to profess himself a Christian?

And after all what is the harm done? The boy abandons Hinduism and accepts Christianity. Is that a great crime? Does it spell a moral or a spiritual fall? Rather does it not denote a rise? We are never tired of hearing it said that Hinduism is the most tolerant of religions. Why, then, should Christianity be a red rag to the Hindu? When Hinduism permits every shade of religious opinion from the lowest depths of animistic belief and practice to the highest concepts of pure monotheism, what is there so very alarming in a person openly declaring himself to be the follower of the greatest Man that trod the earth?

The fact of the matter is that the Hindu thinks that he alone is an Indian and that all non-Hindus are also non-Indians. This mistaken belief must be rooted out from the minds of all Hindus. We are all Indians, whether we are Hindus or Musalmans, Christians or Parsees. So long as Hindus believe that they alone constitute India and that the rest are *Mlechchas* and foreigners, so long will there be no salvation for India.

We cannot close this article without making a reference to the threat that has been held out to request the Minister for education to raise the Government College to the First Grade. We have no objection to the Hindus raising funds and starting a first-grade College of their own, aided if need be by Government funds. But when we have a College open to students of all creeds and in which religious education is not compulsory, it is preposterous that public funds to which Christians also contribute, should be utilized for the purpose of undermining a Christian institution and buttressing a non-Christian religion.

:red Question. Council Office,
19-12-27.

Mr. K.R. Karant.

The Law (Education) Department.

1944 ~~1564.~~ Will the hon. the Minister for Education and Local Self-Government be pleased to state:

(a) whether he has received the information with regard to the alleged proselytisation in the St. Aloysius' College, Mangalore of a Hindu student to ~~xxxxx~~ Christianity; (vide my supplemental question to question No.1067 dated 2nd November 1927);

(b) what further steps the Government propose to take in the matter;

(c) what objections have Government to include a provision in the Grant-in-aid Code, prohibiting proselytisation similar to the one against political agitation contained in rule 2 of the present Grant-in-aid Code?

Law and Education Department.

L.C. Question No. 1944 *

Question	Answer.
*1944. Will the hon. the Minister for Education and Local Self Government be pleased to state :-	
(a) whether he has received the information with regard to the alleged proselytisation in the St. Aloysius College, Mangalore of a Hindu student to Christianity; (vide my supplemental question to question No. 1067 dated 2nd November 1927);	(a) Yes.
(b) what further steps the Government propose to take in the matter.	(b)The Govt. understand that the conversion in question was a voluntary act on the part of the pupil and do not accordingly propose to pursue the matter.
(c) what objections have Government to include a provision in the Grant-in-Aid Code, prohibiting proselytisation similar to the one against political agitation contained in rule 2 of the present Grant-in-Aid Code?	(c) Proselytisation does not stand on the same footing as political agitation. The D.P.I. is being asked to issue instructions to the D.E.Os to see that teachers do not actively engage themselves in the task of converting pupils in schools. The Govt. do not propose to alter the grant-in-aid Code in the manner suggested

CONVERSION TO CHRISTIANITY

COLLEGE STUDENTS' PI

(FROM OUR OWN CORRESPONDENT.)

Mangalore, Aug. 2.—One Mr. B iva Rao, a student of the Junior B. A lass of the St. Aloysius College wa aken into the Christian fold on Sunda ast without the knowledge of hi arents.

The brother of the young student, it i eported, got a letter from him, just o1 he eve of baptism, and he hurried anc equested permission to see him for a ouple of minutes, but the interview vas peremptorily refused. The etter said, among other things that h(was apparently called by God" and that e was going to the new religion in orde1 o "serve humanity and God" and be. ause the Hindu religion afforded nc cope for it.

The news spread like wild fire and on Ionday, the non-Christian students of ie College department, numbering about ıree hundred went on a hartal and ab. ınted themselves from the college.

A PUBLIC MEETING

In the evening, a public meeting was eld in the central hall of the National irls' School with Mr. N. Madhava Rao, .A., B.L., High Court Vakil, in the ıair. In his opening speech the chair. ıan remarked that a calamity had be. allen the Hindu community when the ollege was just coming into prominence, e added that Mr. Siva Rao would be nong us this very next day, next year. Applause).

Mr. I. Subba Rao, a friend of Mr. iva Rao spoke next. He told the audi. ice that he invited Father Ferroli, S. J., e Missionary who baptised Mr. Siva ao, to attend the meeting and justify s conduct. Mr. Siva Rao moved the st resolution which ran as follows:—

"We, the Hindu public of Mangalore press our heartfelt sorrow and indig. ıtion at the unfair way in which Mr. B. Siva Rao of the Junior B. A. Class of the St. Aloysius College was convert. ed into Catholicism." The resolution was carried *nem con.*

Mr. K. Ramachandra Achar, M.A., LL B. (Bombay) Vakil, said that he appreciated the spirit of the Non-Chris. tian students in not attending the col. lege on Monday. From Mr. Siva Rao's letter it was clear that something was wrong with the conversion. The speak. er appealed to the elders to take up the matter seriously. The second resolution was that the Government be requested that the local Government Col. lege should be raised to a First Grade College.

With the usual vote of thanks the

Law Dept. III-8—2,000—24-11-26.

QUESTION.—No 1095 for the next meeting of the Legislative Council to ~~be held on the~~ 192 .

Asst Sy Ed C
8755
11.X.26

SUBMITTED that two copies of this Question may be forwarded to the Law (Education) Department.

The Question has been admitted.

(a) (b) & (c)

Complaints regarding the alleged conversion of a Hindu student in the St. Aloysius' college have appeared in the newspapers. The Govt. have not received any representation on the subject. The answer to these clauses may be

"Complaints in respect of the alleged conversion have appeared in the newspapers. The Govt have no other information"

(d) and (e)

Attention is solicited to paras 53 and 56 of the Despatch of the Court of Directors d/ 19-7-1854. It is the settled policy of the Govt not to interfere with the religious instruction imparted in aided institutions or with the religious activities of Missions maintaining educational institutions. The answer to these clauses may be as at 'A' above.

A draft answer is submitted.

14/10

15/10/57

Alleged conversion of a Hindu student of St. Aloysius' College, Mangalore, to Catholicism.

*1067 Q.—Mr. K. R. KARANT: Will the hon. the Minister for Educa-ın and Local Self-Government be pleased to state—

(*a*) whether he is aware of the recent conversion to the Catholic ligion of a Hindu student reading in the St. Aloysius' College, Mangalore. :ed about 18 years 3 months, by the active instrumentality of the Colleg ıthorities and of a Professor of the said College;

(*b*) whether the boy's elder brother, who is a teacher in the same Colleg ıd who stands in *loco parentis* to the boy, was refused permission to see th

(*c*) whether the conversion took place without permitting the said ther or the parents of the boy to have access to the boy before the conver-ı was effected;

(*d*) whether the Government countenance or approve of such prose-sation by the authorities or teachers in charge of educational institutions ting grant from the Government; and

(*e*) what steps the Government propose to take to prevent proselytisa-ı by the authorities of the College in question or by similar institutions?

A.—(*a*), (*b*) & (*c*) Complaints in respect of the alleged conversion have appeared in the newspapers. The Government have no other information.

(*d*) & (*e*) It is the settled policy of the Government not to interfere with the religious instruction imparted in aided institutions or with the religious activities of Missions maintaining educational institutions.

Mr. K. R. KARANT:—"I wish to ask, Sir, with reference to clauses (*a*) (*c*) whether the Government will be pleased to call for the information?"

The hon. Dr. P. SUBBARAYAN:—"Yes, I will call for the information."

Mr. K. R. KARANT:—"With reference to clauses (*d*) and (*e*), the answer with reference to the general religious activities of the missions; but I wish know whether the Government approve of the authorities of college selytising the students who are reading in these colleges apart from the ıeral religious activities?"

The hon. Dr. P. SUBBARAYAN:—"This policy of the general religious activities was settled as far back as 1854 by the Board of Directors in paragraph 53 and it gives the intention of the Government that was followed then and is being followed to-day. 'The system of grants-in-aid, which we propose to establish in India, will be based on an entire abstinence from interference with the religious instruction imparted in the school assisted."

Mr. K. R. KARANT:—"Considering the fact that this provision does not lly apply to the case in question, apart from religious instruction with ich the Government need not interfere, I wish to ask whether professors persons in charge of an institution getting Government grant are at liberty proselytise those reading in it?"

The hon. Dr. P. SUBBARAYAN:—"As I said before, I will call for the information and if such a thing has been done I will see that it is put a stop to."

Mr. S. SATYAMURTI:—"May I ask with regard to the answer to clauses and (*e*) of the question, and the paragraph read by the hon. the Minister m the despatch of the East India Company, whether, apart from the rule i down in the despatch, the Government do or do not propose to watch ·y carefully the religious activities as such, which are of the nature of ıselytisation conducted by missionary agencies, through teachers in charge these institutions which are aided by public grants?"

The hon. Dr. P. SUBBARAYAN:—"If such proselytisation has taken place the Government will see that no such thing is done in future."

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- 4.1.28

Law Dept. III-8—2,500—23- 2-25

QUESTION.—No. 1564 for the meeting of the Legislative Council to be held on the 23rd Jan. 1928.

Emp F
54
7.1.28.

SUBMITTED that two copies of this Question may be forwarded to the Local Education Department.

The Question has been admitted.

ASSISTANT SECRETARY
1928

the Law (Education) department may be informed that Cm. 1564 already sent to them has since been withdrawn by the Karamat and that receipt of it will not be entered in the

~~[illegible] Before we leave, see the Council Office C.O. to advise. As regards the question which has been forwarded to the D.P.I. for report, the report awaited. I submitted that the papers may now be lodged and the report filed with this on~~

~~in due course (Memo at p. 6, c. 7).~~

Though a report is now not necessary for answering the question it may be useful to have a report with reference to the understanding at 'A' & 'B' be given by Mr in connection with the previous question — p. 3 ante. So the Director's report may be awaited.

[illegible] 7/11

Issued as O.M. no. 3155 of 29 & S. 12.25

" " " 3155 of 29.3 & 6.1.25

From the D.P.D. Roc no. 2379 D/29 & 16.2.25

I leave see the notes on the reverse. The Director's report has been received. It is ~~clear from the report as well as from the report of correspondence received~~ that in the present case the Fathers made no attempt at proselytising and that the conversion was ~~quite~~ voluntary. Here no further action in respect of the order given by the Hon'ble Minister at B & C p 3 ante is necessary. As regards the Rev's suggestion to include a provision in the Indian Penal Code prohibiting proselytisation, as to the one against political agitation in rule 2 the present Code, reference is solicited to the views of the D.P.D expressed in para-4 of his letter, ~~which seem quite reasonable & may be agreed to~~ No further action is now necessary as ~~Rev. may be informed accordingly~~ the Rev. L.C is withdrawn at p.5 c.1 ~~Rev's~~ his question. The papers may be recorded after laying before the Hon'ble Minister.

though I agree that it would be better
than to add a clause of this kind I
still feel more modern and less sectarian
method must be found to adopt this
kind of privatization. We DPP may
be asked in what way we could
do this. I am quite convinced that
we can't always do so on, and both
having declared religious neutrality
must [illegible] [illegible] [illegible] this kind of

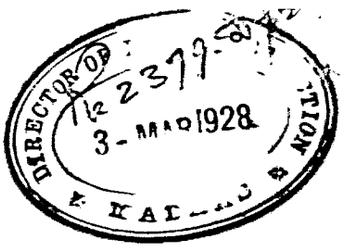
Law and Education Department.

Letter from the D.P.I., No. 2379 D/27, d.16-2-28. Conversion of a student in the St.Aloysius College Mangalore, to Christianity.

The propriety of teachers and professors actively engaging themselves in the task of proselytisation as distinct from the imparting of religious instruction in schools and colleges was raised in the supplementary questions in connection with Question No. 1067 asked by Mr. K.R.Karant and answered at the meeting of the Legislative Council held on the 2nd November 1927. The same M.L.C. gave notice of another question in which he suggested the inclusion of a provision in the Grant-in-Aid Code prohibiting proselytisation similar to the one against political agitation, contained in the Article 2 of the Grant-in-Aid Code. The D.P.I. who was consulted on the question points out that proselytisation and political agitation do not stand on the same footing, that while the latter may affect the stability of Government, the former is outside the purview of Government and having regard to this consideration and the provision in Article 1 of the Grant-in-Aid Code it is not sound to insert a provision as suggested

dern conditions/some method should be found to eck the practice of teachers and professors in hools and colleges actively engaging themselves in e work of conversion.

The D.P.I. may be requested u.o. to examine e subject and say in what manner the desired result be brought about.



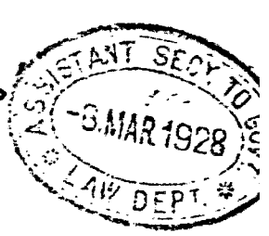
29/2

D.P.I. (Ms)

No. 23.79-D/27 dt 2-3-28

Edn no 3755-C-4
2-3-28

I do not wish to have anything prescribed by rule. It seems feasible to leave the whole question to the discretion of the D.P.I. Such cases are rare, but there is possibly a case for some action in the St Aloysius College case. The Hon the Minister informed me that there was a second instance re this College; it is suggested that, as Father Prompio the Principal will be in Madras this month, I should ask him to call & tell him plainly the views taken by public opinion & discuss the position so as to obviate trouble in future.



963
1.3.28

4/3/28.

Law & Edn

May/Lee Submitted to the

will not be a preventive measure. He will interfere after the mischief is done.

8.3.25

Private. Personal

Attempts at Conversion

These institutions are primarily intended to make Converts & so far as their principles are concerned secular education is a secondary object with them. The Convert will always say that he has changed faith voluntarily leaving father all for the change. Parents have to take the risk if they do send their boys to these institutions on account of their efficiency in other respects. We feel that such Conversions are so very few & show that there is no reason for anxiety. No rule can be enforced as to how the Convert in every case deceive that Conversion was a forced or deceitful one and not a spontaneous one. Parents will believe in the former theory and School authorities maintain the latter. Hence we shall under fruitless friction from the practical point of view.

9.3.25

Perhaps the best thing would be to let the S.P.G. talk to Mr Pusey. If the institutions concerned came to know that the Govt will take serious notice of such attempts at Conversion they may desist. I admit it will be difficult to have a rule, but I think if the S.P.G. is on the Govt we can make these things safe.

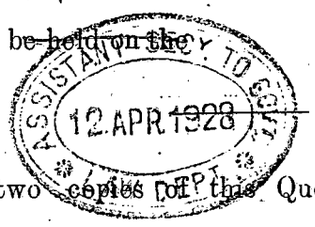
A draft D.O. to the D.P.I is
for approval. It does not apparently
intend that the D.P.I. should be
asked to issue circular instructions to
Dist: Edl: officers.

It is clear hence,
that addressed
sentence of the draft
by proceedings dt 9-3-25
the objection this conclusion
has been avoided.
25.3.25

Legislative Council question - re 19 Aryans Conversion of a Hindu student to Christianity

Law Dept. III-8—3,000—3-12-27.

QUESTION.—No. 1944 for the next meeting of the Legislative Council to be ~~held on the~~



SUBMITTED that two copies of this Question may be forwarded to the Law (Legislation) Department.

The Question has been admitted.

Sd/-
10-3-28

U.O. No. *dated*

To

The Law (Edn) Departme

Sd/- 530 C
13-3-28

A.S.

A draft answer to the question based on the D.P.I's report at Sd/- 9 C1 in the linked is submitted for approval

The second sentence of the draft answer to it (c) is based on the ~~letter~~ D.O. in the linked file

M1 C1
H.E. 20/3 The second sentence of answer to (c) may be omitted. 26.III
20-3-28

HE's advice.
Hon. President wants question to be taken on 30th. Communal.

Read 12/2/28 **Education**

Alleged proselytisation of a Hindu student at Mangalore.

1809 Q.—Mr. K. R. KARANT : Will the hon. the Minister for Education and Local Self-Government be pleased to state—

(*a*) whether he has received the information with regard to the alleged proselytisation in the St. Aloysius' College, Mangalore, of a Hindu student to Christianity (vide my supplemental question No. 1057, dated 2nd November 1927);

(*b*) what further steps the Government propose to take in the matter and

(*c*) what objections have Government to include a provision in the Grant-in-Aid Code prohibiting proselytisation similar to the one against political agitation contained in rule 2 of the present Grant-in-Aid Code ?

(*a*) Yes.

(*b*) The Government understand that the conversion in question was a voluntary act on the part of the pupil and do not accordingly propose to pursue the matter.

(*c*) Proselytisation does not stand on the same footing as political agitation.

The Director of Public Instruction is being asked to issue instructions to District Educational Officers to see that teachers do not actively engage themselves in the task of convertin